1X.

A LETTER FROM A STUDENT AT OXFORD TO A FRIEND IN THE COUNTRY.

CONCERNING THE

Approaching PARLIAMENT,

IN

Vindication of His MAJESTY, the Church of England and University.

LONDON, Printed for *John Seeres*, 1681.

BODLEIANA
BIBLIOTHECA

IX.

SIR,

THIS place, being by the diſcretion of a Royal *Umpire* appointed for the *Rendezvous* of the approaching Parliament; is at preſent look'd on as a *Metropolis*, from whence that cried up Commodity of *News* is only to be had at the *firſt hand* and diſperſed by *retail* to all remoter places.

Suppoſing it therefore probable that any *New Coin* report from hence may not only gain *acceptance* from its *ſtamp* of Novelty, but *credit* from the reputation of its *Mint:* I am willing ſo far to ſatisfie your curioſity, as to ſet my weak abilities on the *rack* to *extort* ſome languiſhing deſcription of our thoughts and conjectures on the intricacies of the preſent juncture of affairs.

We are ſenſible that His Majeſties late putting a *Diſſolution* to a *Reſolving* Parliament, and giving their great pretenſions to diſcovery, a *Nonplus*, (by a previous Prorogation even at that very time when their prophetic fears were contriving a longer Seſſion) did ſtrangely diſquiet thoſe *of the like occupation*, who had been told by popular Abettors that by *their crafts* they ſhould get no *ſmall gain*; and at the ſame time ſo *full of wrath* that they would poſſibly have *filled* not only the *whole City*, but the *Realm* with *confuſion*, had not His Majeſties moſt admirable Wiſdom diverted their thoughts by wholy buſying them in freſh canvaſing for new Repreſentatives. This politic *Whetſtone* turn'd the edge of their fury, and it did ſomewhat abate the ſorrow for their late *demoliſhed goddeſs*, to think it was in their power to *erect* a *new one*, and for the quicker expedition (as well as from a ſence of gratitude for paſt ſervices) they reſolve it ſhall be out of the ſame *materials* and *chief Corner ſtones* which were *plucked* from the *former*.

We confeſs to have no ſuch *vulgar* thoughts as to give our approbation of the *common* humour herein; ſince we ſuppoſe it was as much againſt the *Intereſt* as *Honour* of Elective Societies, which being the Trading part of the Nation are much concern'd

in the maintenance of undisturb'd Traffique, but this being upheld chiefly by peace and satisfaction at home, must needs be diminished by employing the disturbers of our setled Tranquility: Again some of them were particularly concerned not to *disoblige* so good a *Customer* as His Majesty, who, they knew no doubt, desired to see *new faces* when he dismissed the Old ones. If they neglected Interest they might have consulted Honour, and considered what a shame it would be, that Counties and Corporations should be judg'd so barren of honest Gentlemen that the same only should be thought capable of undertaking so great a trust; but alas they were so far *bias'd* with prejudice, that they neither *lean'd* to the sober consideration of Profit or Fame; nay these two inconsiderate Remora's put so little a stop to their Zeal, as they rather promoted their violence; they were told perhaps that *Lex Talionis* was a Limb of *Magna Charta*, and thought it therefore a piece of priviledge in the *Subject* to quit scores with their *Soveraign*, and since he had so oft denied their *humble Petitions* it were but reason for them to thwart his *desires*; And as to the last, they were loath to take *New Adventurers* in the *good old cause*, supposing experienced Soldiers could best shoot at the same Mark. How zealous their intentions, how resolute and how effectual their endeavours have been to reduce the old dislocated *Members* to a reunited *body*, the consequence best shews. For our experience best tells us the *Plastick vertue* which was inherent in the Commonalty would *operate* on no other *matter* but the same, as only capable of introducing the *same form*; so that our dull *Aristotle* is now to be baffled, while such Machins of nature can do more than nature her self, *a privatione ad habitum dare regressum.*

Thus did the factious Metropolis lead the Van, and set a noble Example for the rest to follow; they first argue the case in *Dialogues* and *Advices to Electors.* Wherein they plainly shew'd there was no way left of extirpating Popery, accommodating differences, securing Liberty, and preventing Arbitrary power, but by employing those they had already experienced to be such stout Champions in so commendable a quarrel; and therefore, well supposing they could not be more *to the life represented*, when the time of Election comes and the same Gentlemen Nominated to serve them, the unanimous Voters (without the tedious ceremony of poling) *lift up their hands on high*, and extoll the name

name of all thoſe their heated affections were ſo intent upon. The Lord Mayor, it is true, was ſo grand a Patriot of their cauſe and zealous a promoter and defender of their *right of Petitioning*, that it is more than probable they would not in civillity have denied him the Honour, if he would have vouchſaf'd his acceptance; but his *modeſty* or *policy* declares himſelf no ways ambitious of it, and ſo gives leave that the *Compoſitum* may reſult out of the ſame *quaternion* of *Elements* it conſiſted of before.

And this, *Urbis ad exemplum totus componitur orbis.* For as far as our intelligence reaches, we do not hear but that the ſame Perſons have carried it in moſt Elections, to the great Charges and diſappointment of all their Competitors. Particularly this City (which Aſs like does always kick againſt that indulgent dam which lets her ſuck from her ſo plentiful a livelyhood) does ſo induſtriouſly (I mean *ex induſtriâ*) oppoſe whoever in ſuch caſes the Univerſity recommends to them, that ſcorning in their own Rhetorick to have it ſaid, *the Univerſity ſhould chooſe them a Parliament Man*, they have refus'd a neer Neighbour and Loyal Gentleman, for being too much a Scholar, and pick'd out the two former *Cocks of the game*, (though they both riſe from the *dunghill*) to fight out the *prize* they are ſo deeply engaged for.

It would have been unmannerly indeed for the Citizens not to hearken to their noble Chancellour, who not only interceded by friends, but appear'd himſelf in Perſon (though for the ſame thing he formerly received a juſt check from His Majeſty) to promote the intereſt and encreaſe the partie of his two friends. To this end *His Grace* upon timely notice arrives here to exert the Priviledge of his *freedom*, and let the World know he had a *City* as well as a *Houſe* Vote: And though he was ſo violently engaged againſt the Court partie, he turns Courtier in flattering the People, and in the ſenſleſs noiſe of the Tumultuous croud he waves his *Tongue* and *Hat* in crying up a *Whorwood* a *Whorwood*; in this manner for all his pretended hatred to Popery he walks in *proceſſion* through the ſtreets, and ſcrapes, cringes, and complements to all the *Cloak'd fraternitie*, though (if I am not miſinform'd) his own Porter once took the chief of them but for *Fidlers*. As he was his friends chief Advocate he thinks it his duty to become Oratour, therefore in two or three ſhort and ſweet oratiuncles (each of which might have been Printed by *F. S.* for a *Speech of*

a Noble Peer of the Realm) he exhorts them to make the ſame worthy choiſe, and not hearken to the clamorous ſuggeſtions of Popiſhly affected Scholars, and he plaies his part ſo well that the whole rabble *Whiſtle* after the *ſame tune*, and to our Loyal objections of *No Fanaticks*, *No Latitudinarians*, they give the thundring replie of *No Pope*, *No Clergie*; nay one of the moſt factious Mechanicks hearing a Graduate exclaiming *No Round-head*, *No Round-head*, ſcraping his wit out of a Cap, gave the ingenious repartee of *No Square-head*, *No Square-head.* Thus were we poor Scholars miſerably baffled in all our pretences to Arts and Sciences: We muſt trot back to the Grammar-School to know how to decline *Variabile vulgus*, and to learn in what caſe to put that fleeting *Polyptoton*, (though the witty Rogues confeſs when we and their Wives like *two Subſtantives meet together*, we have the skill to put our ſelves in the *Genitive*) Then in the very firſt rudiments of Logick we are vaſtly to ſeek, ſince we muſt now from their *undivided* engagement in the ſame faction take the word *Rabble*, though *prædicatur de multis* to be an *Individuum vagum.* And our skill in Rhetorick is quite exploded, no plauſible arguments are found effectual to move the reſolute Multitude, which being tied to the *maſt* of prejudice put a *Waxen-eard* deafneſs to all our *Syrenical* perſwaſions, but here's our comfort, experience never found their Conſorts ſo inexorable. Yet at leaſt though the Scholars (in more than one ſenſe) their benefactours, could ſcarce recover a good *Vote* (i. e. *wiſh*) in recompence, yet ſure they might conſider what honour to the place and profit to the Inhabitants, is likely to accrue from His Majeſties appointing ſo numerous a convening here, and from hence ſhould reſult ſome ſpark of gratitude to induce them in ſome particular manner to expreſs their thanks in return for ſo great a favour; but how contrary herein the torrent of their actions hath run to their duty, any one knows, who does but conſider, that His Majeſty in the laſt Parliament was pleaſed expreſly to intimate his diſlike of one of their re-choſen Repreſentatives, though thinking him ſomewhat below his notice, he did it in a facetious Nick-name:

He being one —— Who by hook or by crook,
Were reſolved to rout the Pope *and the* Duke.

Well

IX.

Well but perhaps Sir, you will ask me why we ſeem angry with our City, for taking in a like caſe the ſame priviledge with the Univerſity; who have ſo unanimouſly returned to the ſucceeding Parliament thoſe two Gentlemen who repreſented them in the laſt: The inequality of reaſons would ſoon give you an anſwer; I ſhall only ſay that we are ſo far from ſuſpecting diſlike of our ſame choice, that we have reaſon to think had all the other *Members* been Perſons of as great Loyalty, Prudence and Integrity, both King and Subject had been quitted of the trouble of recollecting a new *Body*. It is true one of thoſe worthy Perſons had but ſmall encouragement to reingage himſelf in our ſervice, being formerly ſome time forc'd to be a *Secluded Member*, but I hope he will be more civilly entreated, when he is within the verge of his own Liberty.

But Sir, if you enquire ſome freſher news, and deſire my opinion whither the approaching Seſſions are likely to be durable, or an happy accommodation feaſible, I am (though *Academicus Anticus*) ſuch a Novice in Court policie and ſo unacquainted with State affairs, that I do not at leaſt pretend to an ability of giving a ſatisfactory anſwer. All I can ſay is, we humbly acknowledge the honour done unto us by His Majeſty in accepting of a *Colledge* for his *Palace*, and making a *Court* of our *Academy*. We therefore freely reſign our *Chambers* to more Noble Inhabitants, and wiſh there might be as much uſe of our *Studies*. We readily take His Majeſties *deſires* for *Commands*, and are prepared to withdraw to make room for better Company; and as many of us as are not like to have the happineſs of being retained for His Majeſties *Security*, will retire at a diſtance and pray for His *Preſervation*.

In the mean time we hope this place may ſo far ſympathize with its noble Chancellours Deputyſhip, as to *ſtifle* all the *venemous contagions* of diſaffected Spirits, to diſſolve all the ſpecious *Cobwebs* of diſloyalty, by irritating the artifices of Wiredrawing *Spinſters*, and finally to correct all miſapprehenſions, and create a right underſtanding both *of* and *between* all parties; that ſo without any longer interruption, *Plotters* of all ſorts may receive ſuch a *Doom* as ſhall be a *juſt recompence* for all *their labours*; yet that the popular clamours for *juſtice* may not ſtop the due and regular courſe of it, but that all Opponents may acquieſce in the determination of their wiſe Moderator; and not proceed to

expoſe

expoſe the weakneſs of their own cauſe by a too clamorous endeavour, to invalidate the arguments and vilifie the Perſons of their unhappy Adverſaries. To this end we heartily wiſh there may be no grudges or animoſities fomented, no ſuſpicions or jealouſies created, or revived; no biaſſing diſtractions to divert regular proceedings; and no new vampt contentions to engage us in old quarrels. We do not therefore ſo much deſpair of better ſucceſs from the ſame Perſons, as we hope an alteration of the place may effect ſome change in their proceedings, that they be not again ſo niggardly as to deny neceſſary ſupplies, ſo timorous as to pretend they will be miſapplied, and ſo impudent as to avouch they *want a* KING *whom they may truſt*; but that a ſence of their Errors may ſo far extimulate them to their duty, as readily to comply with His Majeſties juſt deſires, for the more facile attainment of their own; whereby a happy harmony ariſing between King and People, all true Subjects may have reaſon to bleſs this our *Sion* for its pacifick property. If this be the happy event, we diſpoſeſſed Gown-men may be ſoon reinſtated in our old manſions, it being probable His Majeſty may then adjourn the agreeing Company to their Old quarters. Nay if our hopes fail in this, our Succeſſors may be forc'd more ſuddenly to reſign, for if *Siſyphus* like they will *roul up* the ſame ſtone, they muſt expect to *tumble down* with it; And if they think their *late Preſidents* ſufficient authority for the *ſame proceedings*, let them *hammer* out what intentions they will upon the *Anvill* of Reſolves, His Majeſty may diſtinguiſh between the *Finis Operis & Operantis*, and give the *Actors* an *Exit* before the *Play* ended. As we heartily deprecate this effect, ſo we as ſincerely abominate thoſe courſes which are probable to be the cauſe of it; for how much their harping on the ſame ſtring (will not only untune themſelves, but) does jar againſt our united ſentiments will eaſily appear from taking a tranſitory proſpect of our *Religion* and *Loyalty*.

As to the firſt we, who are ſo providently educated in the *Seminaries of true Religion and Learning*, are not ſo blinded with ignorance nor hoodwinkt with Error, but that we can give a plain and clear account of our Faith, and the Reaſons of it. We are not ſo rigorouſly tied to any Dogma's of Philoſophy, but that we can make any the moſt perſuaſive rational deductions proſtrate and ſuccumbent to our Faith; yet are we not on the other ſide ſo far elevated with Enthuſiaſme, as to think all *incom-*

pre-

prehenſible infallible and conclude with that credulous Father *Certum eſt quia impoſſibile.* No, we at the ſame time beware of being deceived through *Philoſophy and vain deceit*; and yet are ſenſible there muſt be ſome uſe of Reaſon in the making out κρείαν λογικῶν. On the other hand our ſophiſtry does not tranſport us ſo far as to diſpute with preſumption, the Methods of omnipotence; to wrack our brains with that critical Philoſopher in finding out the Materials God firſt *ſtruck light with*; or with that inquiſitive fool to demand, how God could find employment before the Creation. We let our Logical reaſon make no excurſions beyond their ultimate object πᾶν νοητὸν, and therefore rather adore then enquire into any ἀπορητὰ, tremendous myſteries of Religion; while we whiſtle at all heavenly inſpir'd Bagpipes, and look upon inquiſitive Record-ſearchers of the ſupreme judge, but as bold Aſtrologers who ſaucily pretend to bring intelligence from the privy Councel of Heaven, as if they had pickt the Cabinet of fate through the Keyhole of the ſtars.

Neither does our education to *ſcience* induce us to ſcorn, contemn, or turn into ridicule ſo ſacred a Name as *Conſcience*, which ſtrikes us *ſurdo verbere*, not in ſuch a ſenſe as if we were deaf to all its impulſes, or Adder-like remained unmov'd, charm it never ſo wiſely: No, we honour it as implanted by God for a ſincere Regiſter of our actions, an impartial Cenſor of our affections, and a happy Moderator of our paſſions; and therefore we willingly hearken to its ſuggeſtions when it would Bridle and reſtrain our inclinations to ſin. Yet we laugh at thoſe who would deifie it with ſo grand an omnipotence, as to make it Lord and Maſter over all their thoughts, words, and deeds, independently from its juſt rule; who create cauſeleſs doubts and queries, and then travail in a critical ſatisfaction; who think all their actions but *deeds of darkneſs* unleſs clearly guided by ſuch *light* within; We know that as in reference to us, it is a *Natural inſtinct*, ſo in ſome reſpect it is a *virtue* conſiſting in a *due mean*, Too much or too little is equally exorbitant; nay we find the pretenders to it in the higheſt degree, have been more fatal and deſtructive to the deſigns of good Government, then thoſe whoſe ſear'd hearts have diſclaimed any ſhare; theſe laſt reſt quiet with ſelf preſervation, and make no diſturbances to propagate their fancies or opinions; but the former take the falſe Alarms of that ſtriking deity within them, for ſo many Oracles which muſt be compleated though to their

own ruine and the deſtruction of others: they diſſent from their Brethren out of idle Capricios of their brains, and then pretend inſuperable ſcruples; they take offence where no occaſion is offered, and then quarrel at others for giving ſcandal; finally they debauch their conſcience into a reſolute humour and then daub it over with the ſpecious Title of tender, And

What's tender Conſcience? — It is a botch
That will not bear the gentleſt touch,
But breaking out diſpatches more
Then the Epidemical'ſt *Plague ſore.*

A ſmall burden hurts a gall'd horſes back, ſo the moſt light and innocent impoſitions which come from ſuperiours rub and grate againſt their ſqueaſie conſciences, and if they are denied the liberty of diſſenting, they will take the licenſe of revolting; and when once they will become *Subject* no longer for *conſcience ſake*, they zealouſly invade, Perſecute, and Murder, their reſtraining Governours, and think in their conſcience they do God ſervice. We pitty their miſtakes, but deſpair to rectifie them, ſince they are not come to the firſt ſtep of amendment *(viz.)* acknowledgment of a fault. Let them therefore continue in their obſtinacy, we'll allow *their weakneſs* to be a juſt plea. Yet we cannot but reflect on their hypocriſie, for let ſuch cautiouſly preciſe Zealots never ſo much pretend to a care of not offending that little Deity within them, it is eaſily to be perceived they are notorious diſſemblers, for while a few of our innocent ceremonies cannot be made to glide through the fine ſive of their conſcience, the groſſer and more heavy bullets of ſin, as Pride, Lying, Whoredom, and the like do with eaſe break their way through; thus their all powerful conſcience is of no greater force then a Spiders fowling Net, wherein the larger and more fluttering inſects do ſoon buſtle through, while the weaker Fly is denied a paſſage out. When conſcience ſerves thus for a pretext to diſloyalty by wavering in doubts only to remain ſtedfaſt in ſelf-opinion, we look upon her as a peeviſh ill-natur'd ſlut, that ſhould not by *Toleration* have her ſilly humour in all things, but be ſeverely dealt with, till her modeſty teach her better manners then ſullenly to contradict her ſuperiours commands. The ſad effects of which croſs grain'd moroſeneſs in reference

reference to the irritating the designs of civil and Ecclesiastical policy, experience has so lately imprinted on our Memory, that no Act of oblivion can ever deface, while the pretence of conscience serving for an impossibility of compliance, when press'd hard, often breaks out into an open resistance of those powers it cannot obey.

Our conscience being otherwise instructed, teaches *us* better things which are some other Branches of our Religion. We honour *Episcopacy* as a sacred Office of the most Primitive institution, and think *Parity* as great a Solecisme in Church, as State. And we not only acknowledge a due respect to the function in general, but highly commend that order of it which the Wisdom of our Ancestors has settled in this Nation, and therefore think their envy blameworthy who cannot allow them their due right of profit, or honour; but would first degrade them from Peerage, and then crumble their revenues into many subdivisions. As we do not think this excellent Church Government could otherwise be kept inviolate from the rapine of Birds of prey, unless sheltred under the wings of *Monarchy*; so we hope our *Princes* will think their Autocrasie in prerogative (though not meerly inconsistent, yet) very unstable except supported with the wise upholding Columns of *Episcopacy*.

We esteem of the Liturgy as an exact manual of Devotion, to all well-pen'd Petitions whereof our conscience can safely say *Amen*; and pitty the blind arrogance of those who rely so much on their parts, as to scorn to take a ready dress't oration to accost Omnipotency with, but transported with the Spirit of nonsence, tautology, and impertinency, unmannerly disgorge what their hasty digestion throws uppermost, to the nauseous disgust of all modest hearers.

We pay a respect and obedience (not a veneration) to legal ceremonies without calling into question the authority of the imposer, and therefore are neither so ashamed of a crucified Saviour, as to refuse the wearing his badge in Baptisme; nor so averse to decency as to abhor the use of an outward sign of purity, or think the Surplais a superstitious upper Garment that first came out of the vestiary of the *Jewish* Harlot, or the wardrobe of the Babylonish Whore.

In points of Worship we acquit our selves true Members of the *British Church*:

Neither too mean, nor yet too gay.

While we equally reject the pompous extravagancy of *She on the hills*, and the sordid sluttery of *She in the valle*. Therefore, though we think the Tabernacles of the most high ought not to be so finely tricked up with the work of mens hands, as shall with their dazling lustre divert the Devotion of gazing supplicants; yet blame their penuriousness who, will not allow Gods Houses such fitting Ornaments as may distinguish them from common habitations.

Thus we despise the pageantry of Crucifixes, the foolery of beads, and the drollery of an unknown Tongue in the performance of *Divine service*, yet we think there may be some fit helps to agitate and stir up a drouzy Devotion, therefore we scorn those ἄμουσοι unmusical churls, whose Souls are so far out of tune as to jar with their hisses the Hallelujah like Melody of our Church-Music; we wonder to hear them confess that their clod-pated minds can be elevated to no higher pitch by such a charming harmony; since we know that truly devout and humbly pious Souls can like another *David*, when the *Music plaies*, have the *hand of the Lord come upon them*, and like a heavenly Quire of rational Larks, at the same time sing and mount upward.

In like manner we laugh at the name of *Pope*, yet retain that of *Priest*. We would *kneel*, yet not *Worship* the creatures in the Sacrament. We would not Judaize, yet neither profane one day in seven; and we think it hard to determin to which more properly belongs the imputation of folly, to the devoutly prodigal Papist who officiously solemnizes more than halfe those *six days* he *should labour in*, to the commemoration of some fictitious Saint; or to the sordidly thrifty Puritan, who, as it is observed by Poets, of Envy it self, *Festos dies non aget*, will keep no holy day: As in all other things so in this, we follow our more regular Mother the Church of *England*, which like virtue plac'd between two extreams, and yet like our Saviour crucified between two Thieves, rejects many of that too numerous Catalogue which his Holiness has falsely intruded into that Army of Saints and Martyrs, and yet on the other hand as discreetly retains the antient and venerable custom of setting apart some appointed days to solemnize the Memory of *Christ*, and his more immediate Successors.

In

In points of greater intricacy which the modesty of our Church has not resolutely determined, we think a middle opinion the best, as not the least from the truth on which side soever it be. We suppose Christ neither died for universal imitation only, nor for partial satisfaction; we disavow the omnipotence of *freewill*, and yet think *man* more than a brutish *machine*. We acknowledge God to have some respect of the Persons of his Elect, yet think the equity of his mercy and justice scarce consistent with *absolute reprobation*, nor know how on such a supposition any man may be said *to work out his own salvation*. While we compare the immoderate maintainers of each contrary opinion to the fanciful *Epicureans* on the one hand, and the rigid and austere *Stoicks* on the other. The former of which did fondly imagin that it was most correspondent to the nature of an omnipotent being, serenely to enjoy his *Quietus est* in some upper Star-Chamber of Heaven, and that it was to mean and sordid for His August Majesty to interrupt his repose by reflecting on the Transactions of things below, and thus in effect they did no more then dress up a careless puppet, to which they falsely ascribed the Title of Deity: while the other made as it were a God of Necessity, and imposed such an inalterable fatality on the event of all sublunary things, as if God (like the fancy of a man in a dream) only sported with his own creation.

I should not give you a farther trouble of perusing such an ill drest account of our Faith, unless I knew that some would object, A principal Article of it is omitted, as long as no Mention is made how we stand affected to the belief of the late *Popish-Plot*. In declaring our sentiments wherein, I think will be offered a fit occasion of vindicating our selves from the imputation of *Popery*, which has been of late so confidently, eagerly, and maliciously laid to our Charge; And though perhaps barely to plead Not Guilty, would be as insufficient to the proof of our innocency, as the like vote in the case of another, which being asserted *upon Honour*, was reported to be meant with the Equivocation of *Guilty upon Conscience*. Yet because silence might gain the consent of many misinformed Persons, I shall recite those frivolous Reasons which huddled together helps to compose this bulk of accumulative Treason which we stand indited for.

First, because we were so ingrateful to the preserver of our Lives and Liberties, Mr. *Oats*, as to deny him the privilege of

Legal

Legal commencement to a degree the Title of which he did already enjoy.

Secondly, becauſe our Repreſentatives (which are ſuppoſed as not fitting in a perſonal capacity to follow the inclinations of thoſe they repreſent) have not been ſuch vigorous and zealous proſecutors of the late engaged Conſpiracy, as ſo hazardous a caſe, *pro aris & focis*, the preſervation of His Majeſty and ſecurity of the Proteſtant Religion did require.

Thirdly, that we eſpouſe too much the intereſt of the Duke of *York*, in having too great a reſpect for his Perſon, too favourable an opinion of his Religion, and too fervent a deſire of his Succeſſion, all which we apparently ſhow by a civil Drinking his Health in all Companies and Occaſions.

Then Fourthly, becauſe a continued report has made it now unqueſtionable that the Clergy of *England*, in General are more then faintly addicted to *Popery*, the ſeeds whereof they certainly ſuck'd in this place wherein the moiety at leaſt did firſt take their Education.

I foreſee that a clear and genuine anſwer to theſe clamorous Objections, would be ſo little effectual for the wiping away ſuch malevolent aſperſions, as it would but excite the obloquies of the vulgar to caſt more dirt upon our reputation; ſince we ſhould in a limited ſence acknowledge the *premiſes*, and yet without forfeiting our skill in Logic poſitively deny the *concluſion*, which our popular adverſaries collect, *viz.* our *well affectedneſs to Popery*.

I ſhall not deſcend to particulars, but dare ſay thus much for our vindication.

We are as averſe to the ſupremacy of a *Pope*, as we are firmly devoted to that of a *King*. We are as loath to become *Cloiſtered Friars*, as we are aſham'd to turn wandring *Tub-preachers*. We think a *Monks coule* as ridiculous as a Brothers Cloak; and are ſatisfied that *Fraying to the fleſh* is as impertinent as *prating by the Spirit*. We are ſomewhat unwilling to be ſo far impos'd upon as to ſwallow the diſtinction of *the Church* and *Court of Rome*, yet we know *Jeſuits* have laid down more pernicious principles then many ſober *Catholics* will conſent unto; we are certain their *Policy* is greater than their *Religion*; and obſerve they never *lift up their voice* to convert Heretics but with the *Trumpet* of Sedition, nor *cry aloud* but with the Thundring of Canon: we ſee their force

force lies more in Ammunition than arguments, and often find that he who will not be a profelyte to *their Religion*, muſt be a Martyr to his *own*, while for a quicker diſpatch he is helped forward by being blown up toward Heaven; for they propagate their Bloud and Arms, as if they had received ſuch a commiſſion from their fighting Founder, in commemoration of whom they are *Loyaliſts* to their Soveraign Lord the *Pope*, and *Ignatians (i.e.)* firebrands to all the World beſide: Neither do we think *Martials* Rule an Axiom in this caſe.

Parcere Perſonis dicere de vitiis.

We would not only have their faults reprov'd, but their Perſons puniſhed; and abſtracting from thoſe deviliſh machinations which have been of late diſcovered to be of their contrivance, it is crime ſufficient for their Condemnation that they durſt appear in a place, from whence for the prevention of miſchief they are prudently baniſhed: We know likewiſe that they do not run the hazard of their lives upon ſmall adventures, but that to excite them to undergo ſuch apparent dangers, they muſt have anſwerable motives, even no leſs then the propagating *Popery* by the utter extirpation of Proteſtaniſme; after which they expect to receive rewards ſuitable to the merit of their ſervice, yet we ſuppoſe they themſelves know beſt on *whoſe backs* they muſt be brought to the attainment of theſe deſires, no queſtion they are ſatisfied that the moſt effectual way to compaſs their deſigns, is to remove their great obſtacle the ſetled hierarchy of the Church of *England*, whoſe vigilant Shepheards being once drawn off, or made incapable to defend their worried Flocks, they can ſoon by a poiſoned ſop, a threatning ſtick, or any other frivolous way put to ſilence thoſe barking Curs, thoſe Caterwawling Sectaries that now as ſaucily, as falſely, pretend it is their vigilance only that averts and prevents the invaſion of the Enemy. They know Proteſtants to be like a bundle of well-packt ſticks, not to be broke by the ſinews of the ſtrongeſt Arm while their ligament holds firm, but ſo brittle as to be ſnapp'd aſunder with little force when unbound, ſeparate, and diſunited. It has therefore been all along their moſt politic deſign, and back'd with admirable ſucceſs, firſt to crumble us into different opinions, then to make each *faneis eſpouſe* a *party*, and ſo ſet them

them all a ſcrambling for trifles, till rightdown blows muſt decide the difference; while they remain houting Spectators, promoting the quarrel, till they themſelves get the prize the hot-headed combatants were ſo eagerly engaged for. The truth of this is moſt excellently demonſtrated by *Philanax Anglicus*; and has the concurrent Teſtimony of one of the *greateſt witneſſes* of this Age; though we have reaſon to think he did not cordially deſign that advantage, the Governours of our Church may occaſionally take in reference to the providing for their own ſecurity, becauſe he would not accept of *L'Strange*'s farther diſcovery of the ſame deſign, though dedicated to him with many civil Complements, in better language than was returned for them at the Council Board.

I hope from what is ſaid you will eaſily collect our belief of the reality of a *Popiſh Plot*, and our diſaffection to any other Religion than our own; If the rabble will yet proſecute us with the loud acclamations of *Papiſts*, *Jeſuits*, or *Dog-Towzer*, we know not what better to ſay in our own behalf, than what a fore-cited Gentleman in the like caſe avouches for his innocency, we are true Sons of the Church of *England*, were never at Maſs and Finally believe as much of the *Plot* as Dr. *Oats* himſelf.

Take now a ſhort account of our Loyalty.

We are (though acquainted with) not wedded to the Democratical principles of *Ariſtotle* and *Cicero*. We have read (but only to know how the better to confute) thoſe grand Patriots of Rebellion and Confuſion: *Hobbs*, *Milton*, *Hunton*, [illegible] and others; we find their fallacies ſo well diſcovered in the incomparable Treatiſes of *Weldon*, *Filmer*, *Diggs* and *Falkner*; that we are unqueſtionably ſatisfied that all power is primitively delegated by God to his Vicegerents upon Earth; that therefore their authority is Divine, how croſ-grain'd ſoever their actions, hence their Perſons ought not to be undervalued, nor their injunctions ſlighted, their impoſitions ſhould not be murmured at, nor their commands diſputed. For ſince the Almighty's imprinting his image on the Sons of men indifferently, produces a repreſentation of his own Glory, Obedience to the repreſentatives of the moſt high muſt not only be *indefinite* in reference to the Perſons obeying, but *univerſal* in reſpect of the Perſons to be obeyed; Subjects are *Servants* obliged to pay their duty not only to *good and gentle Maſters*, but alſo to the *froward*; as well

well knowing a wicked Prince is often ordained to be (as one of *Romes* enemies proudly vaunted himself) *Flagellum dei* the ſcourge of God, ſent as a puniſhment for the wickedneſs of the People.

We from hence diſallow the extorted interpretation of Saint *Peter's* ἀνθρωπίνη κτίσις, as if Magiſtrates were ſo employed and ſubſtituted by the People, that they could call in their Lent authority when they ſuppoſe it miſapplied to their prejudice: No, we pity any ſuch miſerable errour as ſhall introduce an aſſertion of the right of taking up Arms againſt a lawful Soveraign. We think the Name of *Prince* as Sacred as that of *Prieſt*; and are certain no weapon ought to be formed againſt him: while we look upon the ſly *Jeſuit* and barge ſainted *Fanatick* as two dangerous *Philiſtine Foxes*, that carry between their *tails* that *brand* of confuſion, *The lawful depoſition of ſupreme Magiſtrates*. We hold likewiſe that the aſſerting the due *Regalia* of a Prince is not only the province of a *Politician*, but many times becomes the task of a *Divine*, whoſe indiſpenſable duty requiring him to inſtruct the People in the performance of all Chriſtian duties, he would neglect preſſing home one of the greateſt, if he ſhould not ſometimes inſiſt upon that firm obligation which is laid upon all men, of being ſubject to the higher powers: we much queſtion therefore their true intentions who would confine the ſubject of a Sermon to Grace, Faith, ſpiritual illuminations, beatifick viſions and other tranſporting Topicks, while they cenſure as Eccentrical and impertinent all Pulpit diſcourſes of ſubjection, obedience, and non-reſiſtance.

Again, we ſuppoſe that Kings Prerogatives ought not to be encroached on by a pretence of preſerving the Peoples liberty: and believe Subjects have no privilege to queſtion their Soveraigns authority. We think it a great ſoleciſme in good manners for People to challenge a *coordinate* power with him who is ſet over them, and therefore muſt be above them all. We underſtand the name of Monarch to emply a ſoleſhip of Government; and they who to *Monarchy* would add the epithete of *mixt*, make but a *contradictio in adjecto*, if by *mixt* they mean a Diviſion of power among divers. We know the People had firſt from the grant of one of their Kings, the privilege of ſending up their Repreſentatives to conſult of the weighty affairs of the Kingdom; we have read they were firſt deſigned to balance the unweildy power of the Barons lately abuſed: and in whatever privileges

they have ſince encreaſed by the permiſſion of Princes, we are ſure their power at utmoſt extends no farther, then barely to propound and adviſe unto; while it is the Kings unqueſtioned right to refuſe, or ratifie their Motions. We imagin therefore that for bare *Votes* to be accounted as *Acts*, is as great an encroachment on nonſence, as for a *Houſe of Commons* to challenge the Name of *Parliament*: we think the firſt a miſerable *Catachreſis*, and know the laſt to be an inſufferable *Synechdoche*.

We judge it convenient that private Perſons ſhould not be ſuch intermedlers in public affairs, as to notifie to Princes their errors in Government, and ſupplicate for a redreſs of grievances when there is no appearance of any but in the imaginary draughts of their own timorous fancies: when Subjects ſurpaſs the limits of modeſty in ſuch extravagant addreſſes, it is but Wiſdom in Princes to diſencourage their attempts, ſince the granting of ſome things would but give a freſh provocation to endleſs demands. Petitioners being like dropſical fiſh-natur'd ſippers, who by conſtant bibbing Metamorphoſe their ſtomacks into lime-pits, where moiſture produces ſo contrary an effect, that the more they drink the more they burn.

We look upon the Oath of Allegiance as made not only to bind *Papiſts*, but *Proteſtants* to obedience.

We hold it nonſenſe that *Major ſingulis*, ſhould be ſaid to be *Minor univerſis*, at the ſame time a Soveraign, and yet a Subject of all his Subjects: And we think it as miſerable a fallacy to divide the Prince into a *Perſonal* and *Politic* capacity, and ſo uſher in a pretence of fighting for the King, when the Sword is drawn againſt him. Ours being no Elective Monarchy, we look upon the Crown as an inheritance entailed upon the lawful Heir, of which he ought not to be diſpoſſeſſed by Perſons that have no authority to take away the privilege of his Birth-right: And to this we farther add, it is ſomewhat diſingenuous for People forcibly to divert all natural affection, and compel a Prince to ſacrifice to the humour of the vulgar, one of the neareſt of his own Bloud. We had rather other methods of ſecuring the Proteſtant Religion, ſo freely offered by His Majeſty might be accepted of; and when all courſes are taken which can lawfully be uſed, the event muſt be left to God alone, whoſe Providence determins the ſucceſs of all intentions.

Sir,

Sir, the deſign at firſt propoſed of giving this curſory eſſay of our *Religion* and *Loyalty*, was to intimate how the proceedings of the late Parliament, in many things were very far from obtaining of our approbation, how extravagantly ſoever magnified and extolled by the applauding vulgar.

For firſt, they run contrary to our ſentiments in Religion. Did they not uſe all the Spades and Mattocks of Seditious contrivances to undermine the Foundation of our well eſtabliſht Church-Government? Did they not envy us the ſupport of our chief Pillars, the Biſhops, whom they would firſt have made weaker and then pulled down? Would they not have let in many beaſts of the Forreſt to our Vineyard, by making a breach in our fence, in taking out three ſtakes from our hedge of the 39 Articles? Would they not have given encouragement to diviſions by granting liberty to diſſent, and by removing of penalties, have invited many to tranſgreſs? Did they not take up at the ſecond hand many old artifices of innovating a change; as crying out againſt the unreaſonableneſs of *Pluralities*, the inconvenience of *Non-reſidence*, and affirming the neceſſity of a redreſs of both? And finally did they not uſe all methods of irritating the vulgar to viliſy the Clergy, becauſe they were the chief oppoſers of Sedition, and perſwaders to Allegiance and uniformity.

Then in oppoſition to Loyalty,.

How arbitrary and magiſterial were their own proceedings, while they pretended to be doing nothing elſe but preventing the Arbitrary power of another? How many Honeſt and Loyal Gentlemen did they force to do the penance of falling down and worſhipping them for ſpeaking blaſphemy againſt their authority, while Treaſon againſt a higher power paſt unqueſtioned? How croſly and reſolutely did they always deny His Majeſties juſt demands, though they were to be employed for the Nations ſecurity? And at laſt how ſaucily would they have cried down the King by debarring him of the privilege of the meaneſt Subject, making it unlawful for any one to turn his Creditor though on never ſo good ſecurity? This is not the moiety of what might be ſaid, but perhaps in this caſe:

Πλέον ἥμισυ παντὸς.

I hope all former miſcarriages may be obliterated in the aſhes of oblivion and rak't up in the embers of an ardent and mutual affection between the King and his two Houſes. I wiſh the ſame Gentlemen may be ſenſible of their errors, and ſo become *Achilleans* Phyſicians to cure the wounds which they themſelves have made in our Church and ſtate. Then will there be ſome encouragement for us Academics to make a diligent progreſs in our Studies, while there remain rewards ſuitable to our labours. But if preferments muſt be taken away, if Benefices muſt be monopoliz'd, and an equal maintenance allowed to the induſtrious and ſluggiſh, it will invite us to take up ſome more advantagious employment. This puts me in mind of a paſſage in a late vindication of the Clergy, intimating, that if Church-men were turned out of their livelyhoods, they would rather than ſtarve, adventure to turn Soldiers to recover them. That is rather then the *tribe of Levi* would be *couchant*, as *Iſſachar* under the *burden* of poverty, they would become ſo many *Judah's*, Sword-bearers to avenge themſelves of their enemies. I may add, if ever the perſecutions of the rabble reduce them to this extremity (which God avert) we who are the *Sons of the Prophets*, and bred in their *Schools* ſhould *gather to our Fathers*, and be intituled to the Church *militant*, and dying Martyrs in ſo good a cauſe, ſhould be in hopes of being tranſplanted to the *triumphant*.

SIR,

I abruptly remain

Your humble Servant,

——— & Academiæ } Filius.

POST-

POSTSCRIPT.

THE HUMBLE ADDRESS OF AN Academick Muse, TO HIS MAJESTY.

HAil Mighty *Charles*, the Atlas of our State,
Greater than Poets fancies can create,
(Whose laded brows no other Garland bears,
Then th'heavy burden of three Kingdoms cares;
And yet whose stooping would endanger all
He does support, to totter, or to fall;)

Hail

Hail Sacred Prince, We all Congratulate
Thy Prudence for averting that dire fate
Which lately did impend (however meant)
Upon our well eſtabliſht Government:
When Cockatricing States-men would have ſate
And hatcht Rebellion to its Birth, but that
Thy interpoſing pow'r, when grown too proud,
Soon diſſipates the repreſenting croud;
And yet to ſhew how much you really prize
Your Subjects miſabuſed Liberties,
By gracious Writs you ſoon give power unto
Mechanick tools to frame the Houſe anew;
And then leaſt it might grow infectious,
By City Plagues remove it here to Us:
Where th' droſs refin'd Air does mortify
Contagious venoms by Antipathy:
So may it be, while here all Subjects learn
Paſt errors by reflection to diſcern.
And th' knowlege of a fault's one great degree,
Unto th' amendment of deficiency.
But if their fixed obſtinacy blind,
Their hoodwinkt reaſon ſo, as not to mind
Th' impulſes of their duty, but run on
To th' jarring Chaos of Confuſion,
Curb, Royal Charioteer, the hotſpur'd rout,
Keep in the reins and tire their fury out:

Thou

Thou the true *Phœbus* art, ordain'd to guide,
They but fond *Phaetons* whose giddy pride,
Is still ambitious of mounting higher,
Till want of skill sets all the World on Fire;
Thy prudence yet unparalell'd, knows how,
Best way to make such stifneck'd Rebels bow:
But when thy pow'r has forc'd them to advance
Back to their bounds of firm Allegiance;
For to prevent Relapses which attend
New cures, a bashful Muse makes bold to send
This short advice. Recall that Liberty,
Extorted from your Royal Clemency;
Whence none within their bounds of duty stay,
But plead a License for to disobey:
If criticizing Conscience may resist,
And peevish baggage do but what she list;
There never will want scruples to withstand
The plainest orders of supreme command:
Nor is there hope the best contriv'd dispute,
Should such like wilful errors e're confute,
Plain arguing but few Converts will afford;
No Rhet'rick will suffice but that of th' Sword,
Their bias's'd humours never will comply,
Till force reduce them to their Loyalty;
And only then they 're fitted to agree,
When backs as tender as their conscience be.

Take

Take up then *British Jove* thy Thunderbolts
Of vengeance, and strike down such stupid dolts
To hotter Regions, where their sense may feel,
What 'tis indeed to burn with ardent Zeal;
And if their conscience ben't consum'd in Hell,
But still has force to prompt them to Rebell,
They'le learn from grim *Belsebub's* Tyranny,
That Hell it self admits of *MONARCHY*.

Gloria Deo,

Regiq; Salus.